

APRIL.

THE  
MANIFESTO.

---

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XX.

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"For what is a man profited, if he shall gain the whole world, and  
lose his own soul? or what shall a man give in exchange for  
his soul."—Matt. XVI, 26.

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CANTERBURY, N. H.,

1890.

# THE MANIFESTO.

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# The Manifesto.

VOL. XX.

APRIL, 1890.

No. 4.

## HISTORY OF THE CHURCH OF

MT. LEBANON, N. Y.

No. 10.

### — EDUCATION.

This subject may prove interesting to those who may read of the progressive steps taken by the Believers, in obtaining a good and substantial education. The first Elders, who came from England, were limited in their privileges, and could not secure for themselves the advantages which are so much to be desired. On embracing the testimony of living truth, they became too deeply absorbed in their gospel mission, to turn aside for even that which was so desirable. Those, in this country, who embraced the faith, had only limited opportunities for an education, as was the case with the common people, generally.

All the district schools were very deficient, and the people were in no condition to pay much attention to a more liberal education for their children, and for several years the subject was very much neglected.

After the organization of the Community the children were provided for much better, and the common branches of education were taught very sat-

isfactorily. In 1808 better privileges were secured for the pupils, and more attention was paid to the proper use of language. Evening schools were established and a good degree of interest manifested in support. These were open to any Brother or Sister who wished to attend. These schools were alternately opened and closed, as circumstances demanded. Sometimes they were in session only for a few weeks and then for a much longer term.

In 1815 more attention was paid to education and the school was kept more regularly. The number of pupils had so increased in the several families that in 1817, a public school was opened for the benefit of all the children.

This was formed on a plan known as the "Lancasterian System." The school was under the direction of the Church family, and the teacher was a member of their family. A session was held in the summer for the boys and in the winter for the girls. From thirty to sixty pupils attended each term. Considerable attention was given to reading, spelling, writing, geography, arithmetic and grammar, as well as to other miscellaneous in-

struction. A special interest was manifested in 1830 in the formation of a Bible Class, in which recitations were made from Scripture, questions proposed and explanations made, to give a better understanding of these subjects and to promote the principles of virtue and morality.

The public school moved along prosperously for about eighteen years, when in 1835 it was thought best to establish other district schools in the Community, and essentially lessen the burden of teaching.

In 1839 a school-house was built, and since that date the school has been kept regularly summer and winter, each having a term of four months. The new house gave better accommodations to the pupils, and a commendable advancement was soon to be discovered throughout the whole school. Several other branches of education were added as essential to the general welfare, such as music, algebra, astronomy and agricultural chemistry.

Our school, from the first, has been under the inspection of the S. S. C. of the town, and been governed by the same law as other districts. In our efforts to maintain a good school we have universally obtained the approbation of the Committee.

#### BLACKSMITHING.

This was a very important and indispensable branch of business. Among those gathered, several were good workmen, and still continued in the business. They not only did all that the Believers needed, but accepted jobs from those not of the Community. At the same time they made

axes, hoes, knives and clothiers' shears.

Very little was done at iron work in the line of nice machinery, till 1793, when Benj. Bruce invented and made an ingenious machine for the setting of card teeth. Valuable improvements were made in 1800 by the introduction of a trip-hammer, although it would now be considered of an indifferent construction. In 1828 the first foot lathe was made and used for turning and drilling. A machine was built in 1846 which was very valuable for the gumming of saws, punching holes in heavy irons, &c. These were followed by the manufacture of several engine lathes, to be propelled by water power. These greatly facilitated the iron work and contributed very much to the advancement of machinery.

A new building was fitted up for the blacksmiths in 1846, having a water power sufficient for driving a trip-hammer, a large lathe and various forms of machinery, to answer the purpose of some four or five workmen. From the first there has been a gradual improvement in tools, conveniences, as well as in general machinery. In connection with this we refer to the business of making hammered or wrought and cut nails. For several years this was a profitable business, and a source of considerable income. These wrought nails were used in the coarser work while building, until the year 1812 when they were superseded by the cut nails. Wrought nails were also used as early as 1780 for shingling and lathing, but on the introduction of cut nails, soon after the organ-

ization of the Community the wrought nails passed out of use. The machinery for cut nails, and the work of forming the heads by a hand hammer, employed not less than twelve persons and yielded a very profitable income. After a few years, nail factories were opened in different parts of the country, affording the nails so cheaply that the business became unprofitable for the Believers, and we closed the manufacture in the year 1830.

Beside the usual work of a blacksmith, the Brethren made door trimmings, as hinges and handles, also cooking utensils, shovels and tongs and a great variety of articles in all the various departments. The great improvement that has been made in the manufacture of iron and steel, in its form and size, has relieved the blacksmiths from a great deal of laborious work with the hand hammer.

(TO BE CONTINUED.)

### FORGIVENESS.

ANDREW BARRETT.

THERE is no Christian virtue more necessary to be kept in exercise than the spirit of forgiveness. As we are all human, born into the world with a nature prone to evil, we must expect to be tried on all points by the opposing elements of good.

When such trials and conditions come, which they surely will, in the course of things, then is the time to bring into exercise this noble spirit of forgiveness. What is more exalting in an individual, when they see their faults, than to have enough of the true spirit of Christ to acknowledge

them? What heart is so hard or feelings so cold that can withhold from a Brother or Sister, this beautiful spirit, who knowingly have in an unguarded hour dropped a careless word which has wounded the good spirit in a companion. Seeing his fault he comes with a penitent spirit acknowledging the wrong. In an unguarded hour I was overcome by a wrong spirit which led me to speak hard words to you. Upon reflection I see I am wrong and now I have come to make reconciliation, and ask your forgiveness. With this spirit in an individual he will never rest until every debt is cancelled. Like the apostle John, who by his preaching had gained a very noble spirit to the faith, (Polycarp,) after being an earnest worker for a time in the Christian cause, turned therefrom and joined a band of robbers. John hearing of the failure of his disciple, went in search of him; and it is said, followed him to the robbers' camp and found him captain of the band. The robber recognized John and falling upon his knees before the apostle, implored his forgiveness. John, whose noble soul was always full of this spirit, stretched forth his hands and took him again into his affection and love. A worthy example for imitation. Truly, this brings home the injunction of our Savior, not only seven times but seventy times seven, 490 times. This to the understanding mind would seem impossible for an individual to be offended so many times. But Jesus in all his sayings was governed by great wisdom. He knew the impossibility of being offended so many times, but to show the necessity of forgiveness he made the remark.

*Ayer, Mass.*



## DAWN.

WATSON ANDREWS.

FAIR on the eastern verge of day,  
 A dawn, a glorious dawn appears,  
 The light of ages, focused here,  
 Proclaims the promise of the years.  
 I see! I see! the millions cry,  
 The million tongues that erst were dumb.  
 Resplendent in the life He lived  
 The answer to "thy kingdom come."  
 Go thou, and likewise do, He saith,  
 So shalt thy faith restore thee whole;  
 Go sow in works what thou wouldst reap;  
 Faith, demonstrated, saves the soul,  
 Whoso will come, may come, He saith;  
 Into my way, my walk, my life;  
 Into a peace that passeth far—  
 The wisdom of a world of strife.  
 A world, indeed, of needful strife,  
 Where each must battle for his own,  
 His houses, lands, his children, wife;  
 Nor can he say "thy will be done,"  
 Until he's called to leave these weights,  
 To break these needful bands of time,  
 To walk in true discipleship,  
 The pathway to his peaceful clime.  
 Self cannot walk these peaceful ways  
 Self-care is no more duty here;  
 Then care for others by the way,  
 In universal goodly cheer.

*North Union, Ohio.*

## TESTIMONIES.

"THE Spirit of Christ is a tender spirit, and we ought to be careful not to grieve it." In speaking of the youth Father James said, "You are the branches of a good tree, and I can see the branches flourish and grow. Remember you are not the root, but the branches. It is my privilege to speak against all evil, and when I cannot speak against it, I will breathe against it."—JOHN WARNER.

In the winter of 1783 two Brethren and eight Sisters residing in the town of Harvard, Mass., went to Watervliet,

N. Y., to see Mother Ann and the Elders. One sleigh accommodated the whole company. Deep snow drifts in some places and the ground quite bare in others, made the journey long and wearisome. In some instances most of the company would leave the sleigh and walk a short distance, but the melting snows of one day would so wet their garments that they became very uncomfortable, while on the next day their garments would be so frozen as to prevent them from enjoying much satisfaction on the trip.

They arrived at Watervliet before the rising of the sun, having for the last twenty-four hours interrupted their journey only to feed their horses and to partake of some refreshments provided for the company. Elder Calvin Harlow met these friends from Harvard, and falling upon his knees, said,—“Dear friends, I have been praying for you all night.” When they reached the house in which Mother Ann dwelt, she opened the door and came out to see them. “You are the very ones,” said she, “that I have borne on my heart and soul all through this night.” Mother Ann and the whole company then kneeled and returned thanks to God for their preservation. Jemima Blanchard of Harvard, Mass., who was one of the above company, related these circumstances.

At a time when some teachers were to be sent out on a mission, Mother Ann said to them,—“Take your swords and be sure that they have two edges, lest after you have preached to others, you then become castaways.”

Keep your hearts pure.



## LITTLE TEMPTATIONS.

ERNEST PICK.

"HERE lies the chief temptation to wrong. To tell a small untruth, to utter a little word of unkindness, to cheat in some very unimportant matter—these are the real temptations of life which beset us."—*Self-Culture*.  
T. F. Clarke.

How my soul yearns for consolation, what a thronging and pushing desire for the millennial state of mankind I experience! What a mixture of joy and grief, strength and weakness, doubt and assurance the inner life of a man is, who has forsaken all of the world and the flesh and who has crossed the threshold to the kingdom of man divine.

How expressive and intelligent, strengthening and consoling is the assurance that forever we shall be guided onward and upward to the right as long as we are true to the divine monitor, conscience, which speaketh loud and admonishes and advises faithfully, constantly and unmistakably. How faint yet positive the voice is in difficulties which former experience has not encountered yet, or in affairs close to the boundary line of wrong and right, when the least step either leads into the kingdom of right or into the anarchy of wrong. How unfailingly follows satisfaction when ours was the right step, how inevitable remorse, when wrong.

How careful and prayerful, trusting and full of faith should we be, not once to suppress this monitor which the more it is obeyed, the quicker and louder it becomes till the truly re-

deemed steers his life-boat safely through life's ocean, whereas when once disobeyed the voice is but faintly heard the next time, and will be missed entirely after repeated disregards.

Often do I wish to find a talisman which forever may protect me and be a never failing guide in sudden emergencies, a support and strength in times of sickness, excitement, weakness, doubt and temptation; a shining light when our life's journey brings us in contact with strangers, or our way leads us into regions unexplored by our experience, a rule in all undertakings and business whenever we voluntarily leave the secure harbor and willingly face and engage in new battles and struggles to gain more good by risking the already gained for a fuller victory.

And this talisman, after having accomplished all this, would be a brake on the chariot of victory, a warning friend in time of prosperity a strong opponent and drawback when success begins to dazzle our judgment or to inflame our passions.

Where, then, may we find the philosopher's store which teaches us to say "Nay," when kindness and tender feelings flatter our vanity and selfishness; when earthly gain and ambition, office or bodily comfort try to lead us astray from our path of stern duty? Where is the wisdom imparting strength to step out of the beaten track of custom, habit and indulgence, where the tact to oppose erring and mistaken friends and where the conviction for which we readily sacrifice home, long cherished ties of affection, beloved surroundings in order to be true to our call and mis-

sion of building up the Kingdom of Heaven on earth where Peace may reign and good will to men? Is it not in doing right regardless of ourselves though the heavens may fall; to resist the beginnings of evil by not touching, tasting or handling evil and what comes thereof and trust in God who knoweth and seeth all, that He may speed our redemption and bring us to everlasting glory in his kingdom of righteousness and love?

*Mt. Lebanon, N. Y.*

SONYEA, N. Y., Oct. 30, 1889.

**BELOVED MINISTRY:**—Your favor received, and submitted to the Brethren and Sisters. The majority view it with suspicion, feeling that it would result in the loss of what spirituality there yet remains with Believers in our sacred worship.

One or two, who have no real interest in the meetings, would be pleased to have the innovation. A few, are indifferent. The Elders, while in no way prejudiced against instrumental music, if it can be kept subordinate to the spiritual, unite with the gift of our Lead.

But, seeing humanity is constitutionally lazy, spiritually, and is ever seeking to climb up some other way than laboring for a true spiritual gift with which to feed their own and other souls, we should look upon the introduction of instrumental music into our worship meetings with disfavor.

When that wave of deep conviction which we are all looking for reaches mankind, and souls are made to feel their hungry and naked condition, will

it be the foolish things that now agitate Believers they will ask for? Is it not the living bread and waters of life that they will be expecting?

They have the fashions and pleasures of this world in perfection, as Believers in Christ and Mother's Gospel can never enjoy, as these will not satisfy the hungry soul.

One soul who is truly baptized into the virgin life of Christ will bring more conviction to the souls of men, than all the instruments of music the world ever saw.

Zion had an Order and Lead, and still has. We would like to unite in deep souled prayer with the Household of faith, that the wisdom and blessing of God may rest on this Order and Lead, that, through them Zion may be prepared to do her duty!

Please accept the love of all the Brethren and Sisters.

Yours in gospel love,  
Elders of Sonyea,  
To Ministry of Mt. Lebanon, N. Y.

#### THE REWARD OF A DEDICATED LIFE.

To Sister, Rhoda R. Hollister.

CECELIA DE VERE.

Is not the hour of pain the hour of balm?  
When love's sweet solace drops upon the soul,  
When comes the unction of sustaining calm,  
Tho' tidal waves of sorrow swell and roll.  
The drift-wood and the sea-weed cast aside,  
The pearls thy spirit won from life's great deep  
Will gleam in beauty that shall e'er abide.  
For they are treasures which thy soul can keep.  
Proud was thy spirit when it rose and smiled,  
Intent to reach its own ambitious height;  
The voice Maternal, bade thee be a child;

Was not the Heavenly Mother's mandate  
right?  
Thy heart of faith hath e'er proclaimed,  
"It was;"  
Thro' cross and trial, steady was thy aim,  
Thy soul's devotion centered to Her Cause,  
And to Her love confidently laid claim.  
Her people were thy kindred, in their hearts  
Thy home of homes was found and made  
secure,  
The mocking enemy sent poisoned darts,  
But thou wert shielded by an armor pure.  
Not through the lenses of to-day we view  
The worth which we have counted year by  
year,  
Not in the tearful time when flowers we  
strew,  
Do we first learn to prize and hold thee dear.  
Could gold of Ophir buy thy loving toil  
Or prompt the hand so ready to bestow?  
Could station give the balsam and the oil  
That thro' the soul's affections had their flow?  
Half o'er a century the field extends  
Whereon broadcast thy glorious deeds were  
wrought,  
Where sainted, hallowed souls became thy  
friends,  
And blest thee with the love thy spirit sought.  
Then what to thee was all the world's false  
show?  
Its aspirations were the tempest's breath;  
When once thy feet had found the valley  
low  
The road to glory was the path to death.  
Thy faith had tests severe, when kith and  
kin  
And comrades loved and cherished in the way  
Turned from the fold to devious wiles of sin,  
Thy choice was heavenward, where Oh  
where are they?  
Immortal life is thine; thy soul is strong  
To bear the changes of the transient state;  
Thou hast a trust, a triumph and a song,  
With which to enter at the Morning Gate.  
The flowers of earth to thee were more than  
fair,  
They were the gifts of God so freely given  
In answer to the world's sick, yearning  
prayer,  
When mortals craved some token—boon  
from heaven.  
There in that land where all the bloom is  
sweet,  
Beyond the loveliness of which we dreamed,  
Shall Zion's faithful ones united meet.  
And by her laws refining be redeemed.  
The opaque pebble-crust from souls removed,  
The diamonds polished by the life divine,

Shall blend their lustre with the hosts be-  
loved—  
God's living jewels—evermore to shine.  
Such is the end of faith to us revealed,  
However much to do or long to wait;  
Through labor are the promises unsealed  
That bear the glory of the holy state.  
There is one baptism, above, below,  
One way, divided by a mountain cloud,  
We climb the steep up which thy feet must go,  
While only silvery screening mists enshroud.  
But, we shall miss thee from *external* sight,  
Our *outward* senses oft will feel a void,  
Yet from earth's shadow to eternal light  
The bond of union cannot be destroyed.  
We give thee thanks for the unmeasured  
good  
Which in thy consecration had its root;  
We give thee blessing, that will ever brood  
Upon a life that bore unselfish fruit.  
The ministrations coming from the gift  
Bring fortitude and courage to us all;  
Dear angel-hands the burdens help to lift,  
And angels' soothing accents gently fall.  
These spirit friends that now our numbers  
swell,  
Are from our Zion home that is above;  
We dare not *emphasize* the word, Farewell,  
But we have clothed and crowned thee with  
our love.

*Mt. Lebanon, N. Y.*

## RELIGION.

M. J. TATTERTON.

PURE and undefiled religion, says an inspired writer, is, "To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Pure religion then manifests itself in acts of kindness and charity toward our fellow-men. It implies an unspotted character freed from all selfishness and sin. It is the love of God shed abroad in the soul, diffusing a halo of light and holiness through our entire being. Practical religion consists in doing the will of our God, according to our highest light and understanding. It

is living a life of purity and holiness, it is manifest in our prayers and in a daily straightforward, consistent, Christian life. The religion of our lives should be a living witness of the power of Christ to save souls from their sins. True religion shows itself in all our conduct, it is like the sap of a living tree which vitalizes every leaf and twig.

*Canterbury, N. H.*

[The following is published by request. Ed.]

MY BELOVED AND HONORED FRIEND, ELDRESS NANCY E. MOORE:—I have often been desirous of writing to you. Surely many hours have elapsed since our former acquaintance. Not knowing how long it may please God to continue you here below I am willing to embrace this opportunity of writing to you, and letting you know a little of where I stand.

Perhaps you know enough. It is sad to say and yet I feel it is true that the last avenue is closed. I have withdrawn myself from you, thinking that I could take pleasure in this unruly way of going, but alas! I fear it is a deadly cost.

Oh! that I only stood just as I did this time last season. But as it is I have roamed over hills and over valleys, and I am now on the top of the highest hill, doubting which path to choose and fearing I might land in the bottomless pit. I wish I could be as wise in my pleasures, as you are pleasantly wise. Your virtue is agreeable, your wisdom amiable, and your philosophy the highest luxury.

I know, my dearest, that I have weighted your burden to any amount,

but with sorrow and repentance I ask you, fervently, to forgive and forget the past, and with trusting heart look forward to the future for sunshine and happiness. But if ever I get so case-hardened again, as I have been, I shall want to go to some far-off uninhabited island, where the earth shall be my bed, the sky my covering and the wild birds my company.

Adieu from—

#### A TRIBUTE TO OUR LOVED SISTER, MARY ANN HILL.

PRUDIE A. STICKNEY.

BEFORE the dawn of morning,  
Had tinged the sky with gold,  
An Angel entered softly  
And claimed one of the fold  
One we have loved and cherished,  
One who was true and tried,  
Whose life was full of blessing,  
Whose soul was purified.

Our Mother heard the summons,  
The Angel's voice so sweet;  
"Come home, thou'rt worn and weary,  
Your loving friends you'll greet.  
Fear not the rolling river,  
Nor dash of the boatman's oar."  
She then embarked with the Angel,  
And crossed to the other shore.

Her mansion was all ready.  
Her friends were waiting there;  
And songs of joy and welcome  
Rolled on the balmy air.  
She saw the light of the City,  
And saints in robes divine,  
As pressing on to greet them,  
"Thy will," she said, "not mine."

Thus on through fields elysian,  
And streets of purest gold,  
The pearly gates were open,  
Into the Shepherd's Fold.  
The angel choir elanted  
The anthem "welcome home,  
Yea welcome, loved one welcome,  
In fairer lands to roam."

Thy life of patient labor,  
Of toil and earnest prayer,  
In heaven is recorded,  
By angels' watchful care.  
Each deed, each loving token  
Some needy soul relieved;

While words of truth were spoken  
The erring heart believed.

We'll miss our Angel Mother,  
Her words of love and cheer,  
Her gentle, tender accents,  
Were sweet to every ear  
But if the chair is vacant,  
The hands are still and cold,  
Her spirit will be near us,  
With blessings as of old.

Yet for a season only,  
The time will not be long,  
When we shall meet in heaven,  
And join the angel throng.  
Now from all pain and suffering,  
Her weary form is free,  
Her faithful labors ended.  
Dear one, 'tis well with thee!  
*West Gloucester, Me.*

### GOOD MANNERS.

F. W. EVANS.

I STILL remember how, half a century ago, while traveling in New England, when passing a school-house, if the scholars were out, the boys would bow and the girls courtesy to the stranger or traveler. The pleasing impression and involuntary blessing upon the children, their parents and teachers, would almost find audible utterance. To-day, the passer-by is fortunate if he escape some rudeness or insult.

When I see ministers, editors, and public teachers using the contemptuous expressions of "Tom" Paine, "Abe" Lincoln or "Ape" Lincoln, and "Bob" Ingersoll, I ask myself, "Were these men, when boys, taught good manners?" They are zealous, religious advocates of Sunday laws, applicable to a day which they select, out of the seven days; and that day not the Scriptural Sabbath at all, but a heathen *Sunday*. These men presumptuously assume to select the day,

determine how it shall be kept and by whom; compelling, like familiars of the Holy Inquisition, by fine and imprisonment, those who have no faith in it, and who want nothing to do with it. I say, "Great is the mystery of" ungodliness. "Mystery" was written on the forehead of the symbolic woman who represented church and state—Babylon; the mystery of a trinity of three male Gods. The absurdity of an atonement—of one person being punished, and that person a God, for other persons' iniquities; and the d-v-l-t-y of an Inquisition that would fain torture human beings for not believing its doctrines of devils; believing, not from evidence, but by authority. Those are God-&-Christ-in-the American constitution people, who seek to destroy the only civil government upon earth that impinges not upon liberty of *conscience* the inalienable right of human beings. Are not the infidels to this persecuting church and state system, like Thomas Paine, Thomas Jefferson, Franklin, Abraham Lincoln and Robert Ingersoll, the "horns"—rationalists—that grew out of the head of the Beast; who hated "Mystery" the whore that rode it, and tormented her with the 'Age of Reason,' with 'Common Sense,' with the 'Rights of Man' and with the 'Crisis,' which produced the American Revolution, the Declaration of Independence, and finally established a civil government that is no more a Christian than it is a Buddhist or Mohammedan government? Honor to whom honor is due; respect and reverence to those friends of man who founded a republic free from theology,

leaving all people at liberty to do as they would be done by, and to "do violence to no man." Yet they "ate her flesh;" whatever that may mean. Let us all learn good manners; treat each other with respect; and love those who are good and who do good, regardless of nicknames, or phrases such as "Thou art a Samaritan and hast a devil," &c.

#### PACIFIC POLICY OF WILLIAM PENN.

THE case of William Penn is perhaps the fairest and fullest illustration of pacific principles, in their bearing on the intercourse of nations. The king himself had expressly abandoned these Quakers entirely to their own resources.

"What!" said Charles II. to Penn on the eve of his departure, "venture yourself among the savages of North America? Why, man, what security have you that you will not be in their war kettle within two hours after setting your foot on their shores?"

"The best security in the world," said the man of Peace.

"I doubt that, friend William; I have no idea of security against those cannibals but a regiment of good soldiers with their muskets and bayonets, and I will tell you beforehand, that with all of my good will to you and your family, to whom I am under obligations, I will not send a single soldier with you."

"I want none of thy soldiers; I depend on something better."

"Better, on what?"

"On the Indians themselves; on their moral sense, and the promised protection of God."

Ah! this good man trusted in the Most High, and knew Him in whose promise he confided. He had experimental knowledge that if he trusted in Him he would never be confounded—if he stayed upon Him he would never be dismayed. "It is better to trust in the Lord than to put confidence in man; it is better to trust in the Lord than to put confidence in princes." He tried "the

holy experiment," and found it to succeed. "He had in view the glory of God by the civilization of the poor Indians and the conversion of the Gentiles by just and lenient measures to Christ." In the great treaty under the elm, "Penn's honored tree of record," the wanderers of the forest solemnly pledged themselves "to live in love with 'brother Onas' and his children as long as the sun and moon should endure." More has been said in praise of this treaty than of any other ever transmitted to posterity. Voltaire says; "This is the only treaty between those people and the Christians that was not ratified by an oath, and that never was broken." Noble remarks: "No blood was shed, and the Christian and barbarian met as brothers. Penn has thus taught us to respect the lives and properties of the most unenlightened of nations." Robert Proud tells us "he treated the Indians with great justice and sincere kindness. It was at this time when he first entered personally into that friendship with them, which ever afterwards continued, and which for the space of more than seventy years was never interrupted, or so long as the Quakers retained power in the government. His conduct in general to these people was so engaging, his justice in particular so conspicuous, and the counsel and advice which he gave them was so eminently for their advantage, that he became thereby very much endeared to them; and the sense thereof made such deep impressions on their understandings that his name and memory will scarcely ever be effaced while they continue a people."

No marvel is it that such a man could take leave of his friends, one of whom was his tried true, and beloved Thomas Story, with "My love is with you; the Lord preserve you, and remember me in the everlasting covenant," or that the testimony could be borne on his behalf that "he had the inward appearance of the enjoyment of the Deity Himself by an almost constant communion with his Holy Spirit."—*Messenger of Peace*.

Let us measure our goodness by our love to God and the neighbor, and not by comparison with the vile.—*M. Whitcher*.



## THE THIRTY YEARS' WAR.

AMELIA J. CALVER.

THIS cruel and devastating war, caused by the contest between the Roman Catholics, and Protestants in Germany, began in Bohemia in 1618, and ended by the Peace of Westphalia, at Munster in 1648.

By the Peace of Augsburg in 1555, sixty-three years previous, it was left to each State to prescribe the form of worship within its own boundaries, and all subjects were allowed to move from those States where their worship was forbidden, to those in which it was not.

But Church and State, or religion and politics, became involved in so many controversies, that perpetual and bitter strifes pervaded the whole country, and it needed only a spark to cause the great conflagration of war; and the spark was given when Ferdinand of Styria, a fanatic, educated by the Jesuits, was crowned King of Bohemia, a Protestant State, as successor to rulers who had pledged themselves to support the laws regarding religious liberty.

The war falls into four distinct periods. The first part extended to 1623, during which time the contestants were Frederic V., to whom the Bohemians offered their throne, and Ferdinand who had been appointed by Matthias. Frederic was defeated in 1623, placed under a ban, and bereft of all his possessions.

The war which might have ended here, but for the improvidence and stubbornness of the emperor Ferdinand, took on a new phase.

Two Austrian armies under Tilly and Wallenstein, now marched against the North German princes, who were under the leadership of Christian IV., of

Denmark. In this campaign as in the other the Catholics were victorious, and the Peace of Lubec compelled Christian of Denmark to withdraw his assistance from Germany.

Here again in 1629, the war might have closed, had it not been that Ferdinand confiscated all ecclesiastical estates in possession of the Protestants and ordered Tilly to move northward and crush every attempt at resistance.

At this critical moment Gustavus Adolphus, king of Sweden, stepped forward to assist the Protestants, and the third phase of the war commenced. It was during this campaign that the horrible plunder and massacre of Magdeburg, a Protestant city, took place, under Tilly, where 130,000 of the inhabitants were destroyed in three days, and only one hundred and thirty houses left. In November 1632, Gustavus fell at Lutzen, but the Catholics under Wallenstein were defeated, and retreated to Bohemia.

The war now changed character to one of political interests, where crowns and not religions were fought for. Here France stepped in, by the advice of Cardinal Richelieu, whose aim it was to humble the House of Hapsburg. The French fearfully devastated the country, and their participation is considered the worst chapter in the war.

The last contest took place where it began, in Bohemia, and when the Swedish army was about to make an attack on Prague, news came of the Peace of Westphalia Oct. 24, 1648.

The entire exhaustion of Austria, the offensive party, caused the final cessation of hostilities. The emperor Ferdinand did not lose his title, but was deprived of the greater part of his author-



ity; while the power of the princes was so considerably extended, that the empire became nearly dissolved. Holland and Switzerland were declared independent. Alsace was given to France, Pomerania to Sweden.

Such is history. The pure and peaceful religion of Jesus Christ, and its form of worship, taken as a pretext for the annihilation, by cruel war, of the very flower of civilized and Christian Europe, while the apostle says,—“The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy, and good fruits.” And the prophet declares that where the peaceable kingdom of Christ is established, on earth, “The wolf shall dwell with the lamb and the leopard shall lie down with the kid; and the calf and the young lion, and the fating together; and a little child shall lead them.”

*Mt. Lebanon, N. Y.*

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*Blessed are they which do hunger and thirst after righteousness. Matt. v., 6.*

MARY B. SPRAGUE.

PHYSICAL hunger can only be satisfied by material food. With the masses, this can be secured only by arduous labor. Such as have never suffered to obtain subsistence cannot feel the gratitude and appreciation experienced by those who pay the price with brain or muscle. Those who share an abundance in earthly possessions too often know nothing of the true soul satisfaction; for the soul immortal even though cramped and dwarfed by earthly conditions, asserts its need of spiritual sustenance. But they alone who hunger and

thirst after righteousness, that is, after God, the knowledge of the truth pertaining to right living, “shall be filled.”

Desires for worldly honor and riches should be subordinate to this prime object of seeking for righteousness. The promise of God to all who desire for something beyond self are very encouraging; none need hesitate. “Ask and ye shall receive, seek and ye shall find.”

What we sincerely desire we usually seek with uninterrupted zeal until the coveted object is within our reach. Living in good society and having the knowledge of much truth will fail to perfect our lives in the beauty of holiness if we are self-satisfied and contented with our limited knowledge of God.

We read that it is one of the most difficult tasks to keep the soul of man open to the infinite and the smaller the soul the more difficult the task. Blessed, indeed, are those who seek for spiritual life, for they are in a receptive condition and will surely be filled with goodness from Eternal sources.

*Canterbury, N. H.*

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#### In Memory of SISTER LUCIA.

SARAH A. COLLINS.

ONCE more we've met together,  
And with a care we tread:—  
For one dear form is absent,  
They tell us, she is dead.  
That she has gone before us,  
Where soon we all shall dwell;  
She'll try, no doubt, to help us  
To do life's duties, well.  
For she was always ready  
To do what'er she could,  
When she was young and able,  
And when her health was good.  
And since she had grown feeble,  
We've often heard her say:—  
“I want to help you, Sisters,  
I wish I could each day.”  
Though she has now departed  
To realms, both bright and fair,

She cannot soon forget us,  
Fond objects of her care.  
We're sure a robe of beauty,  
Of glory all her own;  
In early life was fashioned  
Complete when older grown.  
So rest, dear Sister, kindly,  
Rejoice in songs of love;  
And when our mission's ended,  
We'll meet in worlds above.  
*Mt. Lebanon, N. Y.*

### THE CONQUEST OF SELF.

IDA A. THOMAS.

*He that ruleth his own spirit, is greater than he who takes a city.*

THERE is no conflict so severe as the labor of subduing one's self; there is so much opposition in human nature so much that is opposed to the natural inclinations of the will and disposition of the individual, that oft times holds us as it were in bonds of iron. And oh! the conflict, the thousand, yea the unnumbered army of foes we meet, all to be subdued with no other weapon but the gospel sword. It is powerful enough when wielded within. With eyes open to all the foes within struggling to overcome the powers of good, I would burst the fetters and scatter the foes that dwell in my own heart. For there is no greater enemy than one's self. The conflict is not won in a day, a week, a month or a year, but is a life struggle. It requires a bright burning light within, a daily refilling and trimming of the lamp of the soul, and a burning indignation against all that would retard the travel of the soul. To gain a rich increase, labor is required and this labor is to cultivate true Christian virtues, by uprooting all that is evil. One may possess a very bad habit which, growing for years may have taken deep root, it is just like the obnoxious weed in the garden it re-

quires the united strength of each other to uproot it, the attempt is made. the visible part is cropped off but ere long growth is observed, coarse green leaves appear and we know the root remains. In the spiritual growth, is a deep work, it searches, it goes down to the foundation, undermining, tearing and pulling apart all those elements of the natural disposition which cause rebellion and destruction, making room for the rise and progress of the spiritual life.

*Mt. Lebanon, N. Y.*

[Contributed by Lucy A. Miller.]  
SOWING AND REAPING.

D. W. BRWELL

*"Whatsoever a man soweth, that shall he also reap." Gal. vi., 7.*

Fair is the field now waiting the sowers;  
Barren the ground till the seed shall be cast;

Warmed by the sunshine and moistened by showers;

Hasten, oh, sower, ere seed-time be past.

What is the seed ye will plant in the furrow?  
What do ye think at the reaping to glean?  
Harvest can bring to your sickle but sorrow  
If at the sowing the seed be not clean.

Winnowed of chaff and of grains that are withered;

Sifted of tares that would choke out the wheat;

Sow but the best if the best would be gathered,  
For as ye sow, of its yield must ye eat.

Corn can come only from good seed provided;  
Weeds can produce but of that which is sown;

He who has cast, and the harvest abided,  
Whether of grain or of weeds, reaps his own.

Sowing of truth will return to the reaper  
Harvest in kind, with a hundred fold gain;  
Evils once sown, rooting deeper and deeper,  
Yield at the last a full harvest—of pain.

*Selected.*

## THE MANIFESTO.

APRIL, 1890.

## OFFICE OF PUBLICATION.

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## Editorial.

THAT the beautiful gospel of Christ and the power of his life should be preached to the whole world is quite evident. Without this general diffusion of the truth, it could not become universal in the common, Christian acceptance of the word. If it has been our good fortune to be made the recipients of that testimony which leads on toward God; if we are bearing the cross by which we are crucified to the world, and are living the life which gives a conquering power over the elements of a selfish inheritance, then, indeed, are we in possession of "good news and glad tidings," which we have no right to monopolize, either for our earthly comfort or for our anticipated heavenly fruition.

Do we not say, as good men have said before us, that it is more blessed to give than it is to receive, and does not even this well timed admonition reach to the sympathy of our hearts, "Freely ye have received, freely give." The day will never dawn when any class of people can be justified even before men, in making the religious privilege an exclusive one. It is God's free gift to man. Personal triumphs, however, may be clearly and beautifully defined in the character, which will insure the commendation of men; but all this, like the treasure of self-righteousness, must occupy a very narrow space as a field for action, and at best afford an inferior hope to those who would wish to grow in the boundless love of God.

To the increase of God's kingdom, among men, there can be no end. But in its unfolding it will be as his heavenly kingdom, into which nothing can enter that defiles or is untrue.

Jesus in his mission of love, would have the will of God operate among men while on their pilgrimage through this world, as it operated in the kingdom of God, that they might be the children of their heavenly Father, and sons and daughters of the resurrection order which the son of God came to establish.

In the acceptance of this spiritual privilege, the gift of manhood and womanhood is raised above the earth-

ly plane, and through the baptism of the Spirit they become pure and peaceful, and able to overcome the world.

Christ was the manifestation of God on earth, and a fulness of that divine life dwelt in him, so that to be one with Christ, the disciple must be actuated by the same spirit, and certainly it need not demand much time to readily discriminate between the spirit of divinity and the spirit of the world. While one leads into all the gifts that develop the peaceable fruits of righteousness, and works with diligence to make men as the children of God, the other introduces into the mind the elements of discord and encourages the selfishness that rules the world.

The gospel, which is the embodiment of love, is the power of God to salvation. In it may be found the saving principle which not only enables the possessor to conform to a few outward rules, but so fully renews the heart that a new life is brought forward and new gifts and graces form the adorning of the mind.

No one, for a moment, would dispute the power of remolding that may be developed in those who carefully and conscientiously determine to walk in this heavenly light. In it they obtain an active, living element, and a present salvation. It, at once, becomes the "new way" which Jesus had so fully promised to those who accepted the work of

the cross, and were baptized with his baptism.

Having this beautiful treasure, how shall we estimate its value? It will, undoubtedly, do us good and as a shield protect us from the sins of the world. It will be to us a great comfort and consolation while on the King's highway, and afford us an assurance of our individual happiness in the City of the redeemed.

This gift is certainly the light of the world, so long anticipated, and made the subject of earnest prayers before God. A treasure well worth our every effort to hold securely in honest hearts. Kings and Emperors who rule over worldly possessions may acquire to themselves immense wealth, and selfishly hold their valuable treasures in caskets, hid in the earth. In this condition they can add nothing to the happiness of the owners, or to any of their friends, and can only be considered the selfish property of a selfish person. It is, as was the light that was hid under a bushel, of very little value.

These lessons of life should act in harmony with the admonition that was given to the disciples of Christ. "Freely ye have received, freely give." Is it not good to practice what we preach?

Believers must admit that God has blessed them, abundantly, in "their basket and in their store," and this not wholly for themselves,

but that it might be increased in its value and in its blessings by diffusion among men.

## NOTES ABOUT HOME.

**Mt. Lebanon, N. Y.**

North Family.

Mar. 3. 1890.

ANOTHER link in the chain of time has been looped and welded. It is short but mighty. Its experience we never want repeated, although we have learned some very valuable lessons. Sometimes we think we have learned, but amid time's changing scenes we often find we do not remember till afterwards.

There seems to be in all of us an innate desire to pry into the future; but wisdom keeps it concealed.

"Who can lift the veil that screens the future from  
our view,  
Who can pierce the misty shadows that obscure the  
good and true;  
Hath not the Father wisely kept the fount of knowl-  
edge sealed,  
And only for our present need his boundless love  
revealed?  
Yet we wander not in darkness, nor wear the shroud  
of gloom.  
God's light our way illumines, and flowers immortal  
bloom:  
Faith triumphs in earth's conflict, is strong amid the  
strife  
That fits the soul for pure abodes, in blessed realms  
of life."

It seems to me that we can, if we will, reason from cause to effect and look a long way ahead, but the exact manifestation of the effects, few can foresee.

Our new boiler and steam works are in full operation and I think will prove very satisfactory. It reflects great credit on the firm of Robbins, Gamwell & Co., of Pittsfield, Mass., and the men who did the work were the most respectful and quiet of any men ever employed on our premises. This was fully appreciated by the Sisters who were passing through an ordeal of affliction that cannot be written.

We have made out to get our wood home and are nearly ready to work it up. Are laying a new floor in our wood-house, over the old one and putting tarred felt between; this we do to keep out the frost and prevent the mice from getting into the cellar below,

which we are going to make into an apple cellar.

The weather has been very favorable for our operations most of the time, but we have no ice in yet, which causes some anxiety. We use one hundred tons or more, and how to keep from spoiling without ice, we shall have to learn in the future.

Our beloved Mother, Eldress Ann E. Taylor, we are happy to learn is very much improved. She contracted a severe cold in passing from Lebanon to Watervliet. Let all our aged friends learn by her experience, when passing from the warm cars to ride in the open air to put on extra wraps: and we that are young, whose duty it is to convey our gospel friends from place to place, should not forget the extra wraps, and when possible provide a covered carriage with noble, trusty steeds attached. When long journeys are to be taken, a warm soapstone put in will be very acceptable. These should be heated or warmed in the oven, and not on a hot stove. By so doing they will not get hot enough to burn.

Mar. 9.

On account of the peculiarity of the season, we have been having quite a new experience.

Up to the first week in March, and no ice. We began to feel somewhat alarmed; for ice is not now a mere luxury, but a necessity. Well, on the 5th. and 6th. we had a splendid snow; the first to make sleighing this year, and on the 7th. the mercury fell to 11 degrees below zero and on the 8th. to 4 below. Such a fever at that temperature was never known before. Every man and every team was called out to the ice harvest: but to harvest ice enough in two days to supply our large Society could not be done. So it was suggested that we use the Sabbath and gather the harvest, and we did use it in good earnest. (I write now, only of the North Family.) We secured forty-five loads from our reservoir and packed it away. It was real music to witness the quiet zeal and harmony that pervaded the whole company. The only discordant note, was when one of the little boys slipped into the water.

Now the question is, was there anything in this proceeding contrary to our religious

faith? Speaking for myself, and of the faith planted in *my* soul, there was nothing out of harmony. In the first place Sabbath, (Sunday, the first day of the week,) is only a man-made institution. Second, the "Sabbath was made for man, and not man for the Sabbath." Third, the Sabbath of the God of Israel, of the scriptures, was established to curb the selfishness and over-reaching element in unprogressed humanity, and pointed toward a perpetual Sabbath. Fourth, we have entered *that* Sabbath, by taking up our crosses against selfishness, and consecrating all our time and talents to the benefit of the household of faith.

Thus, our labor is worship; and such labor is far more acceptable worship than going to church to display our outward adornings and cultivate our pride.

There is a mighty effort being made to establish a national Sunday law, which is only the thin edge of the wedge to open the door for God to enter the constitution of the United States. Already in many of the states Sunday laws are enacted, and are in active operation. These are the beginnings of the preparation for a mighty religious war; that will as surely come as did the war between slavery and freedom, unless the powers of good, working through the more progressed part of the people, shall keep the ascendancy.

The Sabbath day is a blessed institution and has done a great deal of good; but when a sectarian fence is erected around it, and a few would-be monopolists undertake to drive everybody into their sectarian pen, the blessing the Sabbath was intended to bring to the people is lost, and turned into a curse. Let us make every day a Sabbath, by resting from our own selfish ways and wills; have all our time religiously devoted, and on Sunday let our devotion be more interior. Use the time to cultivate our spiritual natures, but not laziness; then can we sing in truth, "Blessed day of rest, the holy Sabbath."

I want to thank you for that page of P. O. addresses in the March MANIFESTO. It was very much needed.

From our home kindest love to all,  
Daniel Offord.

#### Center Family.

Mar. 10. 1890.

Since the exit of La Grippe the health of our family has been on the upward scale although we were not much troubled here by his unwelcome visit.

We are doing our best to secure enough ice to carry us through the summer. The blocks are about nine inches in thickness, nice and clear. Brethren expect to finish to-morrow—the weather is growing warm and uncertain for such business.

Yesterday was one of the most beautiful winter days I ever saw, not a cloud was to be seen in the sky and the temperature was mild and balmy.

Recently we have had quite a rush in putting up medicine for a New York firm.

Yours, Timothy Rayson.

#### South Family.

We are interested in the Bible questions and so send a few answers

We made preparations for getting our ice, but the rains came and the ice melted away.

Our potatoes have kept very well. Elder William always rolls them in lime before putting them in the cellar. S. A. C.

#### Watervliet, N. Y.

On the 18th. of Feb. we had a severe thunder shower, with sharp lightning, and ever since the weather has been cold and warm; and between these intervals of winter and spring we have managed to secure enough ice to fill our ice house. It was from four to nine inches thick.

March came in cold and blustering. Not much of any news. We are engaged in the usual duties of the season; cutting, drawing and sawing wood for the needs of another season. Roads are very rough; hard on horses and wagons. No snow; have to draw fire-wood on wagons and it is now Mar. 3rd. Sleigh rides will have to be postponed for the future.

We have had a few cases of the La Grippe. Considering the havoc it has made in some sections, we are thankful to say we have been lightly visited and all are recovering. We wish a spiritual La Grippe would prevail among the people and grip them so hard that they would feel the necessity of



taking hold of the gospel work in earnest. But unless they were real sick, so sick that they themselves felt the need of the Great Physician's help, we fear their recovery would be very doubtful. Zion needs earnest, sincere workers, not drones nor doubters.

### Hancock, Mass.

THERE was a beautiful, spiritual atmosphere surrounding us during our morning service. My heart responded to the good words spoken by the Brethren and Sisters, and I made new resolves to be true to my faith, and to strive more earnestly to purify my heart. Emoretta H. Belden.

### Canterbury, N. H.

BELOVED EDITOR;—And do you expect us to call upon you regularly each month with our little or big notes about home? Should you miss us if we did not come with the slight olive branch of assurance that we still live and hold our city celestial and terrestrial? Sometimes well done, and sometimes not so well but that we may improve, very much improve. We are in the last state now, needing improvement, and mean to win the "Well done" from the power that appointed us to the trust.

We have many points of good breezy matter that we could note the present month, but conclude to give you only a short story.

Our Society enjoys more than usual good health, yet should you closely investigate, you would find remaining some sensitive throats, affected by trachial and bronchial inflammation, as reminders of the sins of the past or the ravages of and by "*La Grippe*." Not every post righted, but improved—no relapse.

We could tell you of wood sawed and being split and housed, of maple trees tapped, and slowly yielding sweet, (not salt) tears. Work not sufficiently advanced to give exact data. Also of increasing prosperity at the barn, consequently the Dairy is looking up, which means blessing for kitchen sisters—result—plenty of good food for the table, and plenty of dressing which was once hay (hardly wood or stubble.)

We can tell you all this and yet not touch

the things we love best and the things which love us best, stay with us and comfort us when the fountains fail and the fig tree yields but leaves.

We begin to hear the piping of spring birds, some of which regale us with pleasant songs, and then again we hear warblings from that celestial summer clime where branches are never verdureless. The words of one of these we think will please you.

"Lion-hearted, brave and true  
God hath not forgotten you,  
And his arm is sure to do  
What his love hath promised.  
Standard-bearers, forward press  
By the light of holiness;  
Ah, no foe, no wilderness  
Can separate you from Him."

### Enfield, Conn.

Mar. 1890.

THERE is but little of interest to communicate at this season. The severe storms of rain and wind which prevail almost continuously, prevent outdoor business going on to much extent. In the field north of the barn a large washout has caused some work, as it uncovered the water pipes, a depth of four feet, and was a long distance badly washed. The wood houses are nearly filled with the yearly supply of wood. As yet no ice has been secured, but this month may bring a cold wave with ice upon its surface. There has been very little snow. Mar. 3rd. the ground is covered with snow three inches deep, and the air is cold and at freezing point. We hope the fruit trees may not be damaged by the sudden change. One of our orchards has been cut down, to be replaced by new trees, and different varieties.

M. Witham.

SPRING comes but once a year and we must make the most of it. "It is better to wear out than to rust out," but there may be such a thing as too much work, as there may be too little thought. Better not till too much land. "Stick to what can be done well. Concentration may be wiser than expansion. It is the quality of work that tells in the end, just as brain work tells better than muscle. What is the use of a brain if it is not exercised?

To cultivate the land may not be "the chief end of man," but it was the first work



given him to do, and that he might keep it in mind for all time, a promise was given him that seed-time should not fail. As he sows so shall he reap.

Whole grain should be fed to fowls at night, because it is slowly digested and fills up the long interval between sunset and morning better than soft food. Early maturity in hens is of more importance than size or weight. If two hens are set the same day the broods can often be put into one, and save time and labor. Is not a hen's time worth something? Yellow fleshed fowls are the ones most sought for in the market.

Milk is excellent food for hens. When thickened with wheat bran it is a nourishing diet for chickens. Roup, cholera and chick-en-pox are three dreaded diseases.

D. Orcutt.

### Enfield, N. H.

We have had *some* cold weather since the advent of March, and just now it looks as if "Winter might linger in the lap of Spring," yet there is no 'accounting' for weather in these days of change, any more than there is for "tastes," which trite saying, we know to be a fact.

Parties from abroad, have been shipping ice from Lake Mascoma north of our village, yet the water will close over the space, and roll as majestically as ever, just as the world will continue to move when the atoms of humanity now forming its motive power have ceased their striving for the things of this world, leaving only their influence, for good or ill, as a legacy.

Our Society have tapped about 3,775 maple trees, and now it remains to be seen how kind the fates will be in giving us the flow of sap necessary for the sugar making. Next month we may give you some estimate of our success or failure in this line.

We are pleased that so able a writer as the author of the lines entitled "Encouragement" in Mar. MANIFESTO, has unearthed her God-given talent, so greatly needed and appreciated. We have long wished it might be revived, and welcome this angel messenger as a foretaste of good gifts yet to come. We hope so.

E. B.

### Groveland, N. Y.

Mar. 4, 1890.

THIS the sixty-third day of the year eighteen hundred and ninety with us, or we with the day, comes as a reminder of the swift march of time, telling us that we are also marching forth toward the great beyond; that this is not our abiding home. Only for a brief time are we permitted to dwell here.

As we read the account of the last acts of devotion bestowed in memory of the dear brother Elder Elijah Myrick, we were deeply impressed with his parting benediction, "Your abiding Brother." Grand and comforting is its import to his many friends on this side. Though the "clouds of heaven opened and received him out of sight" yet he will abide with us forever.

About three years ago a large colony of honey bees sought refuge in the South chimney of the Church building; they are still "Holding the Fort," and defy every attempt at interference. Every sunny day they may be seen flying around and hovering over their "adopted home" seemingly jealous of the slightest intrusion.

Their protective agency is of such powerful force, that no one can be found brave enough to encounter them. Perhaps it is best not to disturb them, as they place before us this valuable lesson.

Keep as busy as a bee

While the moments swiftly flee.

But some say, How shall we secure the honey? That is the question. How shall we secure it?

One way it's too high, another too low,

And also contrary wise.

Now it's too low, then it's too high

"To mansions in the skies."

So to the bees, we'll give them all

The honey in the chimney tall.

The winter intended for this locality went south a few weeks before the holidays and has not returned. Strayed away and got lost as most wanderers do. In all probability it will not appear again this season, if it should it will prove certain blight to the Peach, Apricot and some other fruits. At last accounts the fruit buds were reported unharmed.

What the later record will be

We shall have to wait and see.

Yet 'tis a truth most absolute

We'll not get ice if we have fruit.

Again if ice we reap this spring

A small fruit harvest we shall bring.

Our pond and surrounding streams have frozen several times to the great depth of three and one half inches, but only for a day or two.

We have not had one day's sleighing through the past season. Logs that were intended to be drawn to mill are lying in the woods. With present prospects they will continue lying there, till the coming of another winter. What then? Will the year 1891 provide us with a winter? G. D. G.

### Union Village, Ohio.

DEAR ELDER HENRY;—We are still trying to keep our heads above water though mud and tide are often against us. We have been afflicted to a considerable extent with La Grippe, but it has passed on and our general health is good at present. This winter we have made, in our Family, ten or twelve new gates, and during 1889 we made a very neat picket fence along our street front, and quite an amount of repairing of fences has been done this winter.

The good Sisters have lately had the whole kitchen whitewashed, the ceilings and mouldings painted in lively colors, and these processes have improved the appearance of things, thereabout, wonderfully. Yesterday Elder Joseph Slingerland and I measured off and marked places along our street between Center Family and cross-roads south, for an avenue of over one hundred sugar trees, (*Acer Saccharinum*) which in a few years will be quite ornamental and refining in their influence, like the sweet harmonizing influences of instrumental music.

We put new wringers in our Laundry during 1889, and toward the end of the year, and partly the present year, we have torn down and removed the *debris* and cleared up around two unsightly buildings which were not worth repairing. Yesterday received a boy 18 years of age into our family—his two sisters have been here a number of years. Br. Thomas Reider who made our new gates painted some red and some a fine blue, and where they stand near each other the variety produces a fine effect. Br. Thomas is very industrious and interested in seeing things ship-shape about the premises. O. C. H.

### South Union, Ky.

WE are having northern weather, and if it will only stay three days we may get some ice. I wish it would, seeing the fruit is mostly killed. Snow is four inches deep and the mercury at 12 degrees above zero. I do not remember when it has been so cold at this season of the year.

### The Bible Class.

ANSWERS to Bible Question No. 5, published in March MANIFESTO

Which of all the Savior's promises contains the most comfort?

Number of writers from Mt. Lebanon, N. Y., 37: Canterbury, N. H., 15: Enfield, N. H., 13: Enfield, Ct., 7: Groveland, N. Y., 7: Hancock, Mass., 5: Pleasant Hill, Ky., 3: Harvard, Mass., 2: Gloucester, Me., 1.

Matt. xi., 28, has 34.

Come unto me, all ye that labor and are heavy laden, and I will give you rest.

John xiv., 2 & 3, has 11.

In my Father's house are many mansions. I go to prepare a place for you.

Matt. v., 7, has 7.

Blessed are the merciful, for they shall obtain mercy.

Matt. xxviii., 20, has 6.

I am with you alway, even unto the end of the world.

John xiv., 4, has 4.

And whither I go ye know, and the way ye know.

But when the Comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me. John xv., 26. Eleanor De Graw.

In my Father's house are many mansions. I go to prepare a place for you. Jno. xiv., 2.

Henry Mantle.

And every one that hath forsaken houses or brethren or sisters or father or mother or wife or children or lands for my names' sake, shall receive an hundred fold and shall inherit everlasting life. Matt. xix., 29.

Harry E. Bell.

Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you. Matt. v., 11, 12.

Although all of the Savior's promises are equally comforting and necessary for our highest good and happiness, it is in times of trouble, when suffering under false accusations and bitter persecutions, as a result of doing our duty, that this blessed promise comes to us with ten-fold power. How many aching hearts have been comforted and sustained by it. To how many Christian martyrs it has given fortitude, and brought that peace of spirit that flows like a river. We all need hope and comfort but it is the sorrowing heart that needs it most.

Fred Worthington.

One of the most touching incidents in English history is connected with these words. "Come unto me, all ye that are weary and heavy laden, and I will give you rest."

Princess Elizabeth, daughter of King Charles I., died as a prisoner in Carlsbrook Castle, Isle of Wight. When the people made Cromwell protector, after beheading King Charles, she was put in prison in sight of the barred window where her father had been held. The little princess only read her Bible and gazed out of the window, day after day. A month after she had been brought to Carlsbrook, her attendants entered her room and found her lying dead upon her bed. Her pale face lay upon an open book. It was her Bible, and it was open at this sweet text: "Come unto Me, all ye that are weary and heavy laden, and I will give you rest."

Geneva M. Martin.

To my mind the promise of "Eternal life," contains the most comfort; that is if we love and obey the Lord. Peter says, Lord, to whom shall we go, thou hast the words of "eternal life." There are many other passages in the New Testament which promise eternal life, if we are only faithful to keep his commandments. There is a great sacrifice to be made in order to gain eternal life.

We are called to forsake father, mother, brother, sister, wife and children, and all that is related to the generative order, if we would obtain eternal life.

W. W. Bellmire.

#### BIBLE QUESTION. No. 3.

Which are the two wisest Proverbs?

TEXT:—"Choose ye this day whom ye will serve."

THESE were the words spoken by Samuel to the children of Israel, but they are just as essential now as then. It is truly said, "Ye cannot serve God and mammon," and we must choose between the two. It is a very important choice and should be made thoughtfully and prayerfully. The decision determines our happiness or unhappiness both for this life and the next.

"Now is the day of salvation," therefore we should choose this day for we do not know if to-morrow will be ours. It is also said, "Remember now thy Creator in the days of thy youth." After all the warnings and exhortations found in the Bible, we cannot fail to see the necessity of serving the Lord now and not allow that "thief of time" Procrastination to take possession of us. Our daily prayer should be, "Lord help us to be true followers of thee." We cannot be true followers of Christ without a thorough study of his life. If we do, we will find that he, like us, was tempted, but yielded not, and left us a precious example of forgiveness, forbearance, love, meekness, hopefulness and prayerfulness.

He began while young to do good and to be good and if we are true followers of him we shall begin now while young and then when we are older we can look back upon a well-spent life, and forward with a full assurance of at last hearing the sweet reward, "Well done, good and faithful servant, enter into the joy of thy Lord."

FIDELLA ESTABROOK.

He who seeks to live the Higher life finds indeed that Wisdom's ways are pleasantness and all her paths are peace. M. J. T.

Let your lives be peaceful and true.

## KIND WORDS.

EAST CANTERBURY, N. H.

MAR. 1890.

I HAVE been very much interested in a letter which I have just read in the March MANIFESTO. Every word of encouragement that serves to make our union stronger and to establish our gospel relation on the foundation of truth and righteousness, becomes the precious treasure which we wish to retain. I refer to the letter of Br. John Bradford. I think it is the first time we have heard from him through the MANIFESTO, and after reading this good, substantial word of Christian comfort and hopeful assurance I regret we have not heard from Br. John oftener. Any one might feel himself the happy possessor of a real treasure who could be made the recipient of so worthy a message, as it states in a few words, easy to be understood, the practical life of a Christian Believer, and worthy the careful reading of every young person.

I would like to extend my thanks to Br. John, for this letter, and hope we may hear from him again.

WILLIAM BRIGGS.

## Deaths.

Andrew Fortier, at First Family, Mt. Lebanon, N. Y., Feb. 15, 1890. Age 66 yrs. 2 mo. and 14 days.

Punctual and faithful we shall sadly miss him in the home circle.

Rhoda R. Hollister, at North Family, Mt. Lebanon, N. Y., Feb. 15, 1890. Age 71 yrs. 9 mo. and 20 days.

For half a century her life was one of un-

selfish devotion. A dearly beloved, influential and useful sister.

Oh cruel stroke which laid our sister low;

But heavier far the second blow

That screens her from our sight.

Triumphant in the grandeur of her faith

She rose in victory o'er the powers of death.

We can but say, 'tis right.

A. W.

Mary Ann Hill, at New Gloucester, Me., Feb. 16, 1890. Age 90 yrs. 6 mo. and 6 days.

Sister Mary Ann was received into the Community at Canterbury, N. H., July 5, 1811, and moved to New Gloucester, Nov. 25, 1859.

A. G. M.

Sylvia Persons, at Harvard, Mass., Feb. 25, 1890. Age 87 yrs. 10 mo. and 13 days.

Her spirit passed away so calmly that those who were standing by her bedside hardly recognized the peaceful change.

She has been one of the veterans of the city, and long and faithfully has she held the fort, not only against spiritual enemies but against physical sufferings. True to her faith she has stood like a conqueror, and now sings the song with the redeemed on Mount Zion.

A. D. B.

SOUTH UNION, KY., Feb. 28, 1890

BELOVED ELDER HENRY:—Another jewel is taken from our casket. Sister Clarissa Rankin (the last of the name here,) left the shores of time at 4 A. M. to-day, aged 84 yrs. and 22 days. She was the grand-daughter of Jno. Rankin, the foremost preacher of the noted Kentucky Revival at the beginning of this century. Her father and mother united with Believers here on the 18th. of November, 1807. Clarissa has been a true consecrated soul throughout her long life. "Blessed are the dead who die in the Lord."

H. L. E.

Lucina McDaniels, at South Family, Mt. Lebanon, N. Y. March 16, 1890. Age 69 yrs. and 3 mo.

Our Sister has proved herself faithful to the cause of truth and right. A. E. C.

A pure heart is of vastly greater moment, than a sharpened understanding.

Confession is a medicine to him who has gone astray.

## HOLY CITY.

"And the city was pure gold, like unto clear glass." REV. XXI: 13.

CANTERBURY, N. H.

Ye shall reach the ho - ly ci - ty, Ye shall walk its streets of

gold; All its el - e - ments of beau - ty To thy vis - ion shall un - fold.

When the love of truth shall an - chor Thy whole life in deeds of

light, Pear - ly gates of peace shall o - pen In - to courts for - ev - er bright.

## Books and Papers.

It is no small honor to be the oldest literary society for women in America. This honor is claimed by the Ladies' Library Association of Kalamazoo, Michigan. Thirty-seven years ago, in January 1852, when the commonwealth of Michigan was in its teens, and the beautiful little city of Kalamazoo barely able to stand alone,—when men's hands were full with clearing lands and building homes and finding bread for their families,—a number of earnest women in the little village met one day to solve the problem: How can we furnish intellectual food for ourselves and our children in this new land? It was a vital question. They had come, many of them, from New England homes; and inherited tastes are not easily laid aside. They wanted books and lectures; but books were scarce, and lectures scarcer, and money, alas! scarcest of all. It was clearly a case for organized effort. What one could not do, many might; and when earnest women organize to help themselves and their children, who will predict failure? The immediate result of that afternoon's work was the organization of a society whose avowed objects were the establishment and maintenance of a circulating library, and the promotion of literary culture in the town. From that day to this, a period of nearly forty years, the Association has been in active operation, and has deviated not one hair's-breadth from the original objects. The means have varied with the growth and literary advancement of the town and the requirements of the age; the end has been the same.—From "*A Successful Woman's Club*," by Caroline H. Stanley, in the NEW ENGLAND MAGAZINE for March.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for Mar., has a Portrait of Peter Henderson, the Horticulturist; The Studies of Lavater, which shows the advantages of knowing how to read the Face. Among the notable people of Today, will be found the portrait of Lewis

M. Rutherford and Edward Bellamy. An article on Thought and how results are obtained through the force of thought. Excellent articles on Child Culture, and the same on the Science of Health. Fowler & Wells Co. 775 Broadway, N. Y.

THE PHILADELPHIA MUSICAL JOURNAL for March, has in its Contents, The Story of a Violin; Free Pianos; The Banjo; Musical Notes; The Sham Critic; Open Questions; Music Trade Notes; The Harp in Society; Educational Department; Musical News; etc., etc. Gould and Woolley, 1416 Chestnut St., Philadelphia, Pa.

"Of the making of many books there is no end," and one among the many has this singular title page. "Is it Mary, or the Lady of the Jesuits?" By Justin D. Fulton, D. D.

The work speaks for itself and the careful reader will be interested in the perusal of its pages. It is, indeed, a fight with Rome, over a subject that will in all probability remain a disputed point so far as the Catholic and Protestant Churches are concerned. This theological pugilism into which the Christian Churches enter with so much zeal, becomes sometimes, the subject over which non-professors are left to wonder, and to speculate on the advantages of Christianity. The worthy Dr. proves to his own satisfaction that Mary, the mother of Jesus is not entitled to the honor which is accorded to her by the Catholic Brethren. He contends that Mariolatry and idolatry are the same; that "the Virgin Mary of the papal church and that of some Anglicans worship is a heathen goddess." The Doctor's zeal for Protestantism is equal to that of Peter's, and if he carried a sword, some people would be likely to lose one of their ears. Send 25 cts. to the American Co., Boston, Mass., and read for yourself.

THE NATIONALIST for February has several excellent articles, interesting and instructive, for those who are working for the "Brotherhood of Humanity," as set forth by this Order. The Eleventh Census Conspiracy: The Negro's Part: Chicago's

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### "THE STORY OF JOHNSTOWN."

The Book That Everybody is Waiting for Regarding the Great Flood Last May.

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